

NEWCOMER NEWS

THE NEWSPAPER THAT HELPS YOU LEARN ENGLISH

SPECIAL CITIZENSHIP ISSUE



Ministère
du
Citoyenneté
et
de la Culture

Ministry of
Citizenship
and Culture

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Over the years, thousands of people from many lands have come and made their home in Ontario. They have contributed greatly to its development and have enriched its quality of life.

I am very pleased to send greetings to the newcomers and their teachers who will use this special citizenship issue of *Newcomer News*.

In addition to *Newcomer News*, the Ministry of Citizenship and Culture offers various services to assist in the settlement of newcomers. I encourage you to use these services and I wish you well in your new life in Ontario.

Yours sincerely,

Lily Munro

Lily Munro
Minister

The origin of our country's name

There are many theories about the origin of the name Canada. But there is little doubt that the word is an Indian one.

In 1535, Jacques Cartier sailed up the St. Lawrence River to the Indian village of Stadacona (now Quebec). He heard the village called "Kanata". He believed it was the name of the country. However, in some Huron dialects, "kanata" means a settlement or a village. In the Mohawk language, a similar word means simply "a place".

Cartier made a map of the St. Lawrence. He put the name Canada on the area between the Saguenay River and what is now Quebec City. The area upstream from that was called Hochelaga. The area below the Saguenay was called by the Indian name, Saguenay.

The 16th century mapmaker, Mercator, used the name New France for the French colony along the St. Lawrence. But Dutch and English mapmakers gave that name to all French colonies in the New World. After the British conquest of the French colony of Acadia in 1713, the name Canada was used for the whole St. Lawrence colony and not just a part of it.

After the British victory on the Plains of Abraham in 1759, the name Quebec started to be used for the entire French territory along the St. Lawrence. This name was used until 1791 when the British Parliament passed the Canada Act. This Act created a new colony called Upper Canada (now Ontario), and gave the name Lower Canada to what is now called Quebec.

From this time, the name Canada was used for the joint territory occupied by the two colonies.

The Act of Union, passed in London in 1840, united the two colonies into the Province of Canada, with Upper Canada renamed Canada West, and Lower Canada renamed Canada East.

This system remained until Confederation in 1867, when the name Canada was chosen for the four provinces — Nova Scotia, New Brunswick, Quebec and Ontario — that joined together.

Eventually, the other provinces joined Confederation: Manitoba in 1870, British Columbia in 1871, Prince Edward Island in 1873, Saskatchewan and Alberta in 1905, and Newfoundland in 1949.

Thus the name Canada spread from a small community on the St. Lawrence River to embrace

half a continent. From sea to sea and from the 49th parallel to the North Pole.

The Parliament of Canada

Canada is a constitutional monarchy with a parliamentary system of government.

The reigning monarch of Britain is Canada's monarch as well. Queen Elizabeth II is Queen of Canada.

Canada's Parliament consists of the Queen, the Senate and the House of Commons.

A Governor-General represents the Queen in Canada's Parliament. The Queen appoints the Governor-General on the recommendation of the Prime Minister.

Members of the Senate are called Senators. Senators are not

elected. They are appointed. The Senate's responsibility is to examine bills passed by the House of Commons. It is only after the Senate has also passed a bill, that the Governor-General signs the bill to make it a law.

Members of the House of Commons are called Members of Parliament (MPs).

Any member can propose a new law. Usually, however, the party in power proposes a new law.

When a proposal (called a bill) is passed by the House of Commons, it goes to the Senate.

The Parliament of Ontario

Ontario's Parliament consists of the Lieutenant-Governor who is the Queen's representative, the Executive Council which consists of the Premier and Cabinet Ministers, and the Legislative

Assembly, commonly called the House.

Unlike the federal system, there is no Senate.

When a bill is passed by the Legislative Assembly, it is signed by the Lieutenant-Governor and becomes law.

*The Ontario Ministry of
Citizenship and Culture*



The Constitution Act, 1982: Canada's Constitution

A constitution is basically a collection of laws. The laws usually describe the rights of different groups in a society. Constitutions may also describe their duties.

A constitution is often written when a very important event happens in a country's history. It marks a new beginning for the country.

The BNA Act

Canada got its constitution at the time of Confederation when it was born as a new nation.

Canada's Constitution was the British North America (BNA) Act, passed by the British Parliament in 1867.

The BNA Act could only be changed by the British Parliament. Britain passed amendments (changes) to the constitution whenever the Canadian Parliament and all the provinces agreed to the changes.

The Constitution Act

In December, 1981, the Canadian Parliament passed the Constitution Act.

This Act added a Charter of Rights and an amending formula (a method for making changes to the Constitution in Canada) to the existing Constitution, the BNA Act.

The BNA Act was renamed the Constitution Act, 1867. It remains the basic law of the land.

Canada sent the Act to Britain to be passed by the British Parliament.

On April 17, 1982, in Ottawa, Queen Elizabeth II signed the Act into law.

The Constitution Act, 1982, makes it possible for Canadians to amend their Constitution without sending it to the British Parliament. This is what "patriation of the constitution" or "bringing it home" means.

Not easy to amend

It will not be easy to amend our Constitution. The Parliament of Canada and at least two-thirds, or seven, of the ten Provincial Parliaments must agree to each amendment. Also, the seven provinces that agree must contain at

least fifty per cent of the country's population.

For some amendments, there must be unanimous agreement. That is, every province must agree. This applies to changes concerning the Monarchy, the Supreme Court, or the use of the French and English languages.

Many not happy

Many people were not happy about the Constitution Act.

The Government and many people of the province of Quebec refused to recognize it.

They want, more than ever before, to separate politically from the rest of Canada.

They are worried that now seven provinces could pass amendments unacceptable to Quebec.

They believe that certain parts of the Constitution might reduce the influence of French-language education in Quebec.

Quebec was the only province that did not accept the Act. But most of the representatives of Quebec in the Federal Parliament voted for it. This means a deeper division inside that province between separatists and federalists.

Native people

Many of the Native Peoples were angry about patriation.

Their ancestors made certain agreements with the British government even before Confederation. Now, if they felt it was necessary, they could not go to the British Parliament for help.

They are afraid of losing their exclusive hunting and fishing rights.

They also want the rights to any minerals or oil that might be discovered on their lands.

Most are happy

Many people believe that patriation does nothing to solve the economic and political problems in Canada.

Others feel that it will have little real meaning in their daily lives.

However, most Canadians are

happy about the Constitution. They hope that it will help the government to solve Canada's problems. They believe it is a new beginning for Canada.

(Editor's note: You can get more

information about the Constitution as well as copies of the complete Act from: Publications Canada, P.O. Box 1986, Postal Station B, Ottawa, Canada K1P 6G6.)

Canadian Charter of Rights and Freedoms

Mobility Rights

Every citizen of Canada may freely enter, remain in, and leave Canada.

Citizens and permanent residents may live and work in any province they choose.

Legal Rights

The Charter protects everyone in Canada against unfair treatment by the police or the courts.

When people are arrested, they must be told why. They must also be told that they have a right to get, and speak with, a lawyer. Then they must be brought before a judge within a reasonable time.

Prisoners are considered innocent until a court has found them guilty.

Equality Rights

Governments in Canada may not discriminate against people because of their race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability.

The Charter emphasizes that men and women in Canada have equal rights.

The equality rights section will not come into effect for three years. This is to give Ottawa and the provinces time to make adjustments to their existing human rights laws.

Official languages

The Charter states that English and French are the official languages of Canada. That they are equal in status. And that they have equal rights and privileges as to their use in all institutions of Parliament and the government of Canada.

Multi-cultural heritage

Section 27 states that the Charter must be interpreted in a way which preserves and enhances the multi-cultural heritage of Canadians.

(Editor's note: It was possible to mention only some of the rights contained in the Charter. You can get a copy of the complete text of the Canadian Charter of Rights and Freedoms by writing: Publications Canada, P.O. Box 1986, Postal Station B, Ottawa, Canada, K1P 6G6.)

An important part of the Constitution Act, 1982, is the Charter of Rights and Freedoms.

The Charter includes most of the 1960 Bill of Rights and adds a few more.

Courts will define

Most of the rights are ones that we all accept without question. But some are new. Nobody knows exactly what they will mean.

It will be the courts, especially the Supreme Court of Canada, which will define and give meaning to the formal wording of the Charter.

Fundamental freedoms

The Charter guarantees the following fundamental freedoms:

(a) Freedom of conscience and religion.

Our Constitution says that the rule of law is supreme. Therefore, people must obey the law even if they can't agree with it for reasons of conscience or religion.

(b) Freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication.

People are free to have their own thoughts, beliefs and opinions and may express them freely in speech or writing. This includes newspapers, radio and television. However, the Charter mentions "reasonable limits" of rights. In the past, this has meant that people were not free to make false statements that might hurt the reputation of others.

(c) Freedom of peaceful assembly.

People are free to gather together in large or small groups.

(d) Freedom of association.

People are free to form labour unions, political groups, etc. and to participate in their lawful activities.

Democratic Rights

The Charter says that every Canadian citizen has the right to vote in federal and provincial elections and to be a candidate in those elections.

It also says that federal and provincial elections must take place at least once every five years.

NEWCOMER NEWS

Newcomer News is a graded English language newspaper. It is designed to help people increase their reading skills and to become more familiar with life in Ontario and Canada.

Most of the material is adapted from articles in Ontario newspapers. It is graded according to language difficulty with the one-star articles being the simplest.

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Ontario Ministry
of Citizenship
and Culture

Lily Munro, Minister



Canada — a vast land

The Latin inscription on Canada's coat of arms is "a mare usque ad mare."

It means from sea to sea. There are oceans on three sides of Canada.

The Atlantic Ocean is on the east coast.

The Pacific Ocean is on the west coast.

The Arctic Ocean is on the north coast.

To the south is the United States.

Vast land

Canada is a vast land. It has an area of almost ten million square kilometres.

It is the second-largest country in the world.

In some parts of Canada, agriculture is possible for many months of the year.

In other parts, the growing season is too short for farming.

Some parts of Canada are densely populated. A narrow strip of land along the southern part of the country has the mildest climate. This is where most people have settled.

In other areas, neighbours are many miles apart.

Canada is divided into ten provinces and two territories.

Atlantic provinces

There are four Atlantic provinces: Newfoundland (capital St. John's); New Brunswick (Fredericton); Nova Scotia (Halifax); Prince Edward Island (Charlottetown).

These provinces depend on the ocean for much of their livelihood. The fishing areas off the East coast are very fertile.

Mining, and pulp and paper

are other important industries. As well, exploration for oil and gas is going on off the East coast.

In Newfoundland, fishing and shipping are the main sources of work. Iron mining is also important.

In the other Atlantic provinces, (often called the Maritimes), agriculture is an important occupation.

Nova Scotia has many apple and other fruit trees. As well, it has a ship-building industry and coal mining. Halifax is an important port.

Most people in New Brunswick farm, fish or work in the lumber industry.

An important crop in both New Brunswick and Prince Edward Island is potatoes.

Quebec

Quebec is Canada's largest province.

Its capital is Quebec City.

About eighty per cent of the province lies in the Canadian Shield.

The Shield is a very old range of low mountains. It is a rocky, forested area. It extends from western Labrador to northern Saskatchewan.

The Shield contains vast mining areas. The mines produce iron, nickel, gold, silver, copper, lead, zinc and other minerals. Mines in Quebec produce large quantities of asbestos.

South of the Canadian Shield are the St. Lawrence River, fertile farmland and industrial centres.

The St. Lawrence River has always been an important transportation route.

The St. Lawrence Seaway was completed in 1959. The Seaway

enables ocean-going ships to travel up the St. Lawrence and through the Great Lakes as far as Thunder Bay.

Ontario

Ontario has the largest population and the greatest industrial development.

Its capital is Toronto.

Southern Ontario is the manufacturing centre of Canada. It is also a very productive farming area.

Manufacturing plants and city dwellers get hydro-electric power from the hilly Canadian Shield. Ontario also gets a lot of electricity from nuclear and coal-fired plants.

Mining and forestry are important industries in the northern part of Ontario.

Ottawa, Canada's capital, is in Ontario.

Ottawa and Hull (on the Quebec side of the Ottawa River) make up the National Capital Region.

Prairie provinces

The three prairie provinces are: Manitoba (capital Winnipeg); Saskatchewan (Regina); Alberta (Edmonton).

Manitoba's most important industry is farming. The main products are wheat, beef and dairy cattle, poultry, and barley and flax seed.

Saskatchewan is Canada's leading wheat-growing province. Oil is the main mineral product with potash second. Saskatchewan has the largest source of potash in the world.

Most of Canada's oil and natural gas comes from Alberta. Pipelines take the oil and gas to other

parts of Canada and to the adjoining United States.

Coal is another important product.

Alberta has large wheat farms and ranches with large herds of beef cattle.

The Rocky Mountains, on the western border of Alberta, are an area of great beauty. They attract visitors at all times of the year.

British Columbia

British Columbia is Canada's west coast province.

Its capital is Victoria.

Forest products is an important industry. The biggest sawmills are in B.C.

Other important industries are mining, fishing and agriculture.

At the southern end of the province are the fertile Fraser River valley and the major port of Vancouver.

The far north

The Yukon (capital Whitehorse) and the Northwest Territories (Yellowknife) make up the far north.

Winters here are long.

Little agriculture is possible.

The population is small.

Some people follow the traditional occupations of trapping and fishing.

The hope for future economic development of this vast area is its resources.

There are a few producing mines within the North. But costs are high because most labour and supplies must come in under difficult transportation conditions.

Nevertheless, exploration for offshore oil and gas is going on in the North.

From 1790 to 1982: Highlights in Canada's history

In 1790, the then Province of Quebec contained two very distinct groups: The French Canadians along the main St. Lawrence River, and the English-speaking Loyalists on the upper St. Lawrence and along the north shores of Lakes Erie and Ontario.

In 1791, Britain granted representative government to each region.

The western region was called Upper Canada. The eastern region was called Lower Canada.

War of 1812-14

Upper Canada's first government met at Niagara-on-the-Lake. But soon after, York (the early name of Toronto), became the capital. This was mainly for defensive reasons: the United States was looking north to Canada for more territory.

In 1812, there were less than 5,000 British troops in Canada. When the United States invaded, the lines of defence were very thin.

Early victories under the British General, Isaac Brock, helped to decide the outcome of the war.

With the help of fur traders, Loyalists, local militia and Indians, Brock's troops captured Michilimackinac. Later, they forced the American commander at Detroit to surrender his much larger invading army. Brock then returned to the Niagara border to repel another American invasion at Queenston Heights.

Brock died in this battle. But the invaders were driven out.

When the war ended, neither side had the advantage. But, Canada was still intact.

Durham report

Immigration, mainly from Britain, increased after the war. As a result, farm production rose and the little capital of York became a busy commercial centre.

As Upper and Lower Canada progressed, and more and more people came to the areas, there were increasing demands for reform and self-government.

Rebellions broke out in both York and Montreal. The rebellions were crushed, but Britain sent Lord Durham to investigate the problems and to recommend some changes. He arrived in Quebec City in 1838.

On Durham's recommendation, the two provinces of Upper and Lower Canada were united in 1841.

Deep conflicts

The French Canadians were not pleased with this so called "solution", because Durham believed, among other things, that the French Canadians would have to assimilate within an Anglo-Saxon community.

The union didn't work because there were deep conflicts between French-speaking Canada East and English-speaking Canada West. The conflict carried into the 1860s.



On Sept. 1, 1864, delegates from the legislatures of Canada, New Brunswick, Nova Scotia and Prince Edward Island met in Charlottetown. They discussed the union of the British North American colonies.

In Canada East, the basic problem was that, although the majority of the population was French Canadian, a small, but very powerful group of English-speaking businessmen controlled that region's economy. This, together with the point that French-Canadian heritage, tradition and language might be lost, brought a strong reaction from the people.

Canada West wanted change because, although it had the same number of representatives in the Assembly as Canada East, it had twice the population. It wanted the political power this number warranted.

Coalition

These political demands disrupted the day-to-day work of the government. They could no longer be ignored.

In 1864, a coalition was formed. It consisted of the Conservative party from Canada West (led by John A. MacDonald), Les Bleus from Canada East (led by George Etienne Cartier), and the Reformers from Canada West (led by George Brown).

The aim of the coalition was to form a British North American Confederation.

Confederation

Several other factors led to Confederation.

One was the railway boom in the 1850s. Railways increased the growth of towns. They decreased isolation. More importantly, they were the beginning of the idea that British North America could, or should, join together in a federal union.

Another factor was external: the American Civil War broke out in 1861. This event caused tension and uneasiness throughout the Canadas.

The Atlantic provinces and colonies were separated from the Province of Canada by hundreds of miles. Each had a different history. Up to this time, few of their leaders were interested in a union.

Then, on September 1, 1864, they held a Maritime Union Conference. Leaders of the Province of Canada attended the Conference. The Maritime Union was scrapped, but some of the Maritime leaders became interested in the possibilities of Confederation.

As a result, at the Quebec Conference in October of that year, the idea of Confederation was elaborated to 72 formal resolutions. The British government approved the plan. Then the colonies had to approve it. The Province of Canada approved it in March, 1865. Nova Scotia and New Brunswick approved it the following year.

In early 1867, the British Parliament passed the British North America Act. It came into effect on July 1, 1867.

The dream of Confederation was now a reality.

Manitoba joined in 1870; British Columbia in 1871; Prince Edward Island in 1873; Alberta and Saskatchewan in 1905; and Newfoundland in 1949.

Empty land

In 1873, Canada's geographical boundaries were almost identical to those today.

But Canada was not yet a true nation.

There were vast areas of almost empty land. There were few settlements between Ontario and British Columbia. The prairie provinces as we know them today did not exist. There was no form of communication or transportation to join and strengthen the new Dominion.

The United States was in a period of rapid settlement and growth. Many people in that country thought that western Canada should be part of the United States.

Three policies

Three very important policies were necessary if Canada was to succeed.

First, Canada had to attract immigrants and settle the west.

Second, it had to build a railroad to join the country and transport people and supplies.

Third, it had to encourage industry.

The Railway

The Canadian government had promised to build a railway from the east coast to the west coast.

This was a very ambitious and, to many people, an impossible job.

The railway would have to go through mountains, forests, and rocky, swampy land and would cost a great deal of money.

There were bitter arguments in Parliament over the financing: Should Canadians finance it totally, or should they accept foreign investment?

There were also arguments about the route: Should it pass through the United States which had existing lines and better land and climate conditions? Or should it be on Canadian soil and pass through the rocky, dangerous land north of the Great Lakes?

In 1873, John A. MacDonald's Conservative government had to resign over a scandal caused by financing problems.

The problems were not resolved. Over the next five years, only pieces of the railroad were built.

British Columbia threatened to leave Confederation and join the United States.

The CPR

In 1878, MacDonald and the Conservatives were elected again.

The Canadian Pacific Railway Company was formed with Canadian financial backing. They decided to build the railroad on Canadian soil.

Work began in 1881. Many thousands of Chinese were brought in under contract to build the western section of the line.

This ready supply of labour made it possible to complete the huge construction project within five years.

On June 28, 1886, the railway opened for traffic.

It passed through empty land and had few people to travel on it. But people believed that it would enable Canada to become a settled, united country.

Needed settlers

Canada's future depended on western settlement.

It needed settlers to claim the land and protect it from the United States, to produce grain and other materials, and as a market for the growing eastern industry.

The federal government sent police, surveyors and agents to prepare the way for the expected immigration.

This brought problems. Although there were few people in

cont. from Page 4.

the west, those that were there had their own way of life. They naturally felt the land was theirs.

The surveyors and agents often ignored the existing land divisions and social structures. They planned according to their own ideas.

The central government, through ignorance and indifference, did not respond to the claims and needs of the people.

The Riel Rebellion

These problems climaxed with the Riel Rebellion.

In 1884, the inhabitants of the Red River area asked Louis Riel to lead a protest.

At first, Riel used constitutional methods to bring their grievances to the government's attention.

When the government did not act, he organized an armed rebellion.

After months of fighting, the Métis were defeated at Batoche and Riel surrendered.

He was charged with treason and was hanged on November 15, 1885.

The government was forced to become more responsive to western needs. But irreparable damage was done.

Many people believe that Riel was a hero. And the English-French bitterness brought out by his trial and execution has never completely died.

1871-1891

Immigration from 1871 to 1891 was not great.

During those years, Canada added only 1,150,000 people. Her population was 4,833,000.

Huge areas of the north and west were still almost empty.

It was not until the turn of the century, when U.S. lands were almost settled, that sizeable immigration to Canada began.

Canada booms

From 1901-1911 there was a boom in Canada.

Waves of settlers came to populate the prairies and other areas.

They were no longer mainly French and English.

Large numbers of Ukrainians, German and Scandinavian immigrants arrived along with smaller numbers of Russians, Austrians, Italians, Poles and Chinese.

Canada's population grew from about five million in 1901, to over seven million in 1911.

Western Canada was becoming one of the main wheat producers in the world.

There was also an investment boom. This brought about the building of farms, machinery, roads, streets and electric light systems.

Manufacturing increased. The dependence on the export of raw materials decreased as industrialization grew.

World War I

In the years before the First World War, Canada's relationship to the rest of the world was still one of a British dependent.

Britain controlled Canada's

foreign policy and Canada relied on Britain for defence. Canada had only a small permanent army of about 3,000, and no navy.

When the war broke out, Canada entered along with the rest of the British Commonwealth.

In October, 1914, Canada sent 33,000 men overseas and pledged to send half a million.

Canada and the other countries contributed a great deal to the war effort. They felt they should have a voice in their policy and planning.

Britain finally agreed. In 1917, the War Conference of the Empire established a Commonwealth of equal partners.

At the end of the war, Canada was recognized as a sovereign state by the rest of the world.

The war stimulated Canadian industry and agriculture. Canada produced munitions and food. Prices rose. Farmland improved. Mechanization increased and industry grew.

Social changes

There were great changes in the social life of the people as well.

The 19th century Victorian manners and ways were ending.

Society became less formal. Fashions changed. Women took on new roles and the women's suffrage movement grew.

In 1916-17, the three prairie provinces gave women the vote. British Columbia and Ontario soon followed.

Certain problems

The war also brought out certain problems.

Tension rose between French and English Canadians over conscription. Most of English Canada felt it was necessary. The majority of French Canadians opposed it.

There were problems over the role of the individual and the role of the state.

Before the war, Canada had a frontier and free-enterprise society which relied on the individual.

During the war, the government put on economic controls, fixed prices and allocated scarce material.

After the war, some people felt that the government should remove all controls and society should return to the way it was.

Others felt that the state should play a greater part in controlling and improving society.

There was a growth in trade unions, strikes and demands for social change.

The 1919 Winnipeg General Strike, an important episode in Canadian labour history, took place in this period.

The 1920s boom

The 1920s saw a great boom in North America and Western Europe.

Canada entered another affluent period: American investment in Canada increased and Canada traded more and more with the United States.

The provinces expanded their activities in education, health and welfare, and industry.

It was a time of prosperity, but also a time of borrowing and inflation.

The Depression

This comfortable and prosperous period ended in October, 1929, when the stock market crashed.

The 1930s depression began.

One-third of Canada's income came from the export of materials. When world trade fell, it hurt Canada severely.

In 1933, nearly one-quarter of the labour force was out of work.

Alberta and Saskatchewan, in addition to the problems caused by the depression, suffered from a long drought.

Farmers in other parts of the country stayed on their farms and managed to feed their families. But in Saskatchewan, farmers were forced to leave, taking with them only what they could carry.

People migrated from province to province looking for jobs.

The federal government was forced to give unemployment relief.

Once again there were debates on the government's role.

Many felt that the government must take a different role in the economic life of the country in order to fix the problems.

New parties appear

New political parties appeared. They urged different forms of government action to remedy or reform the existing capitalist system.

In Saskatchewan, the CCF (Co-operative Commonwealth Federation) was formed under the leadership of J.S. Woodsworth. It united farmers, industrial workers and middle class Canadians and advocated a socialist platform.

In Alberta, the Social Credit Party, under William Aberhart, appeared. It advocated government intervention and control over the economy, for example, fixed wages and hours, health and unemployment insurance. In 1935, the Social Credit Party won in Alberta.

In Quebec, the Union National promised social reform. Under Maurice Duplessis, it won a victory in 1936.

Federal/Provincial difficulties

During the 1930s, difficulties arose over the roles, responsibilities and relationships between the federal and provincial levels of government.

In 1937, Prime Minister Mackenzie King set up the Royal Commission of Dominion-Provincial Relations.

By the time the commission made its report, the Second World War had started and little action was taken.

World War II

On September 3, 1939, Great Britain and France declared war on Germany. Canada did the same on September 10.

Canadian troops fought in many major battles — the defence of Hong Kong in December 1941; Dieppe in August 1942; the assault on Sicily in July, 1943 and the Normandy invasion in June, 1944.

Canadian factories converted to war production. The federal government again put controls on the economy.

Conscription once again caused problems. The majority of English Canada wanted it. The majority of French Canada opposed it.

Mackenzie King avoided sending conscripted troops to Europe, but in 1944, as the campaign increased in Europe, pressure mounted to send more men.

Against the often violent protests of French Canadians, Parliament passed a resolution to send conscripts to Europe.

Post-war years

At the end of World War II, Canada's foreign policy became more outward looking.

Canada joined NATO and the United Nations. She was a prime mover behind the idea of a United Nations peace-keeping force and has sent peace-keeping missions to Egypt, Korea, Cyprus, the Congo and Vietnam.

The 1950s were a period of growth and change.



photo courtesy Public Archives of Canada

Polish settlers on their homestead.

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The national income rose steadily. Employment was high. New and important natural resources were discovered — oil in Alberta, iron ore in Quebec and Labrador.

Immigration

There was another large wave of immigration. Nearly one and a half million immigrants arrived in the 1950s.

They came from the Netherlands, Italy, Czechoslovakia, Yugoslavia, Greece, Hungary, England and Scotland.

They weren't the same kind of immigrants who came to settle Canada at the turn of the century. Many were trained in crafts and professions and they settled in cities.

Canadian cities grew and became more cosmopolitan.

Canada was becoming a truly multi-cultural nation.

The Quiet Revolution

In the 1960s, great changes took place in Quebec. There were many demands for social and economic change.

English Canadians dominated the financial and managerial positions in Quebec.

Education was still largely under church control.

Labour laws were outdated.

Many French Canadians lacked the technical and scientific training necessary in the modern world.

A great move to modernize Quebec took place. This movement is often called the "Quiet Revolution".

Separatism grows

At the same time, French Canadians began to question Canada's federal system and their place in it.

Some wanted the federal government to declare officially that Canada is a bi-lingual and bi-cultural country and to promote this idea throughout the land.

Others felt that Quebec should have a special status in Confederation.

Still others believed that separatism was the solution.

The separatist movement became outspoken and violent in the sixties.

In the 1970s, the Parti Quebecois became a main political force. In November, 1976, led by Rene Levesque, it won the provincial election.

Economic growth

The most important period of economic growth for Canada was between the Second World War and the early 1970s.

Two new national transportation systems were added to Canada's economy. The St. Lawrence Seaway allowed ocean-going ships to reach the heart of the North American continent by sailing up the St. Lawrence River and through the Great Lakes. The Trans-Canada Pipeline made it possible to carry oil from western Canada to the East.

An oil industry was born in western Canada.

Increased technology produced a new generation of industries.

More and more people were able to buy homes and cars. They could afford home appliances, secondary and post-secondary education, travel, and other goods and services. The quality of life be-

came one of the best in the world.

This period of economic growth ended in the 1970s.

There were many reasons for this. The cost of oil rose rapidly. World economic conditions worsened. Inflation became a serious problem in Canada as elsewhere.

A fresh beginning

Canada brought home (patriated) its Constitution on April 17, 1982.

Not everybody was happy with the Constitution Act, including many Native People, and the government and many people in Quebec.

Others believe that it does nothing to solve the serious economic and political problems facing the country.

In his speech at the patriation ceremony Prime Minister Trudeau said, "What we are celebrating today is not so much the completion of our task, but the renewal of our hope — not so much an ending, but a fresh beginning."

"Let us celebrate the renewal and patriation of our Constitution; but let us put our faith, first and foremost, in the people of Canada who will give it life."

What does "Canadian" mean?

What does "Canadian" mean?

Is it a feeling?

Is it a piece of paper?

Is it the land?

We talked to many people — to individuals, and to groups in English classes.

Some of the people were born in Canada.

Some came to Canada many years ago.

Some have been here a short time.

We asked them questions.

We asked, "What does 'Canadian' mean?"

We asked, "What is it that makes you feel Canadian?"

Here are some of their answers.

What does "Canadian" mean?

"A quiet place, lots of trees, freedom, peace, cold people, multi-cultural place, polite policemen, things working well, lots of snow, hockey, a house instead of an apartment."

"I don't know. The life will show me."

"It's difficult to explain, but I believe in this country — to be what I want; to put in practise my young ideologies."



"I feel pride that I'll be a Canadian soon. But I'll still be lonely because it's very hard for me to make Canadian friends."

"I think it's a mix of races and cultures. I think it's a big fruit in maturation process. I think it's the people and the land. Canadian is cosmopolitan."

"American culture."

"I feel free to speak, to have my faith, to work, to keep and speak my native language. I love Canada because I can live safely in this country."

"For me, Canadian is equal people. I like this country. About people — they are not friendly I think because they are descendants of immigrants. It's a very hard life for immigrant people. That makes the people very hard."

"First, have to know Canada's law. Also have to work hard or else wouldn't get any benefits. Canada's government has a lot of best systems but new immigrants

don't know those ways so I think, first of all should learn English. Then will adjust to be Canadian."

"High standard of living."

"That so many people (live and) try to live together in this country. To me, Canada means a beautiful, almost non-spoiled land of mountains, lakes and rivers and I'd like her to continue to exist in that way."

What makes you feel Canadian?

"I am a citizen."

"I love Canada because it's the country of my children therefore it's part of me too."

"I've lived here all my life."

"I feel Canadian when I visit my native country and realize I miss Canada."

"The only way I'm Canadian, I can go to election."

"I feel good because I'm a Canadian citizen. Canada is a big country, beautiful land. School education is good. OHIP is good for everybody. Freedom of speech. Benefit is good for old age person. I feel very safe in Canada."

"I felt very Canadian when I watched the Constitution ceremony on TV and I heard the people singing O Canada in English and French at the same time."

"Now I am a citizen. I like Canada very much. It is a generous country. I got a lot of help."

"The only reason I feel Canadian is because my children were born here and I love the country, but I can't forget my beautiful Italia."

"It makes me feel Canadian because I find in Canada a beautiful land of many opportunities for the future for me and my family."

"Canada's weather is almost the same as my country and I don't feel any inconvenience. But I can't speak English. I always study English because I think it's better to speak English."

"When friends from other places visit me and I am showing them around."

"I felt most Canadian when I came back from travelling overseas."



"People"



Terry Fox

This young man's courage won him the admiration and affection of Canadians from coast to coast.

Terry Fox lost his right leg to cancer.

He wanted to do something to raise money for cancer research. He decided to run across Canada.

He started his run on April 12, 1980 from St. John's Nfld.

He ran as far as Thunder Bay, Ontario.

There, on September 1, Terry learned he had cancer in both lungs. He returned to his home in Port Coquitlam, B.C., for treatment.

He received the Order of Canada. At 22, he was the youngest person to receive the award.

At the ceremony, somebody asked him how it felt to be a hero. Terry smiled and said, "I have been myself."

He said that many people had written and said that his marathon had helped unite the country. He said he knew nothing about politics, but he would like to see a stronger, better Canada.

Terry Fox died on June 28, 1981.

A.Y. Jackson

Alexander Young Jackson was an artist. He was born and raised in Montreal.

He studied art in the United States and Europe.

When he had an exhibition in Toronto, other Canadian painters persuaded him to settle there and to join the art movement which became the Group of Seven.

This group loved to paint the rocks, lakes and trees around Georgian Bay and the wilderness of Northern Ontario.

Jackson travelled all over the

North, even to the Arctic, to find themes for his rugged, impressionistic paintings.

He often walked on snowshoes with his sketch box in his hand.

The last survivor of the Group of Seven, A.Y. Jackson died in 1974 at the age of 91.

Agnes McPhail

Agnes McPhail was Canada's first woman Member of Parliament.

She was a 31-year-old country teacher when she was elected to the House of Commons in 1921.

She was an M.P. for 19 years. For most of that time, she was the only woman member.

After her defeat in 1940, she was elected to the Ontario Legislature as an Independent, 1943-45 and as a supporter of the CCF, 1948-51.

She worked hard for prison reform and for pensions for the aged, better health services and other social legislation.

McPhail received no special honours, except, as she said, "the love of the people, which I value more than any other."

Josef Skvorecky

Josef Skvorecky is a novelist.

He was born in Czechoslovakia in 1924. He worked as editor of "Svetova literatura" (World Literature). He was fired for political reasons after the banning of his first novel *The Cowards*, 1958.

After the Soviet invasion of Czechoslovakia, he emigrated to Canada. He is now Professor of English at Erindale College in the University of Toronto.

His best-known novels in the West are *Miss Silver's Past*, *The Tank Corps*, *The Miracle Game* and the crime stories featuring Lieutenant Boruvka.

Skvorecky has also written a history of the Czech cinema. All the *Bright Young Men* and *Women*. And he has translated, into Czech, works by Ernest Hemingway, William Faulkner, Sinclair Lewis, Dashiell Hammett and Raymond Chandler.

Grace Hartman

Grace Hartman is president of the Canadian Union of Public Employees. CUPE has 250,000 members. It is the largest union in Canada.

When Hartman was 12, her mother died. Her father lost his job when the Depression hit. She quit school at 16 because she wanted to help out. Her first job was repairing oriental rugs.

She met her husband, Joe, when she was 16. They were married when she was 21.

Hartman learned about unionism from Joe's mother.

"My husband came from a small mining town in Scotland, from a family of seven boys and two girls, and when you come

from that kind of background everyone in the town belongs to the union," she says.

"My husband's mother had a real understanding of what the workers had gone through in Scotland. She had intense feelings about the need for unions."

Buffy Sainte-Marie



Buffy Sainte-Marie is a Cree folksinger and composer. She became famous in the early 1960s with protest songs like "The Universal Soldier."

Born on the Cree reserve in Saskatchewan, Sainte-Marie never knew her natural parents. An American couple of mixed blood raised her in a small town in Maine.

"It wasn't possible to be an Indian in my town," she says. "People didn't believe in Indians. They thought Indians were dead, stuffed like wolves and eagles."

Her mother, although part Indian, never talked about it. In that sense, says Sainte-Marie, her mother was an average person of her time.

"But what she did tell me was that I shouldn't believe everything I read in books or saw in the movies."

Sainte-Marie learned very fast not to argue with her teachers. Certain things were best not talked about.

"In school they said 'Columbus discovered America.' Or, *The American Indian was...*"

"My teachers told me that music was lines and notes on paper, a matter of decoding, a matter of coordination between the eyes and the paper. I never disagreed with them. I just learned to keep my head down where it wouldn't get hit."

Music was the main thing in Sainte-Marie's life. She got a secondhand guitar when she was 12.

"I'd take my guitar to the woods or out by the lake. I loved to go out there by myself."

The other main thing in her life was prayer.

"As far back as I can remember, I talked to the creator and he talked back. It was just like hearing music in my head."

At 17, Sainte-Marie went back to find her own tribe at summer

camp on Manitoulin Island in Ontario.

She had a formal adoption ceremony. Her new parents were Emile Pay-e-pot, son of the famous Chief Pay-e-pot, and Claire Starblanket.

"The Pay-e-pots were my new, my real family," Sainte-Marie says. "My adoption into the tribe gave me a new childhood, a new life."

Raymond Moriyama

Raymond Moriyama is a successful Canadian architect. He has designed, among other buildings, the Ontario Science Centre, the Japanese Canadian Cultural Centre in Don Mills, and the Metropolitan Toronto Library.

He knew what he wanted to be when he was only four years old. "I wanted to be the fellow who designed the building. I was always making things."

His father was a Vancouver hardware merchant. His growing-up was uneventful until, when he was 10, Japan bombed Pearl Harbor. He was one of the innocent victims of a shameful period in Canada's history: the evacuation of Japanese-Canadians from the west coast. The Moriyama family was sent to an alien's camp in the interior. Their property and possessions were sold.

Moriyama graduated from high school in Hamilton. He graduated from the University of Toronto in 1954 and then went to McGill for a master's degree.

He came back to Toronto and opened his own office in 1958.



"When I went on my own, I had no jobs — just lots of guts and confidence. One professor said that in six months I'd fail. I asked him why. He said, 'Because it's a recession, because you're too young, and because you're a Japanese Canadian.' I told him, 'Maybe you're right but I think the world is better than that. I can accept your first two reasons but not the third.'"

In his first year on his own, he received the commission for the Japanese Canadian Cultural Centre.

"I wanted the centre to be a living memorial to the early Japanese-Canadian pioneers in Canada. I wanted it to be open to all Canadians and possibly, to give them a new perspective to add to the Canadian cultural mosaic."

The Native people of Ontario

In Ontario, there are three major Native groups distinguished by their language and cultures. They are the Cree, the Ojibwe and the Iroquois.

The Ojibwe and the Cree languages are closely related. Both languages are part of the larger Algonkian linguistic family spread to the east and west of Ontario.

Cree and Ojibwe

The Cree inhabited the Ontario subarctic. However, they shared with the Ojibwe traditional survival patterns of the Great Lakes region.

Both hunted, fished and gathered food in the forest and lake areas. The men hunted alone or in small groups. They hunted with bows and arrows, traps, snares and spears, later replaced by rifles.

The most important game animals were caribou, deer, moose, bear, beaver, porcupine and rabbit. Small birds and a variety of fish provided important supplements.

Women gather food

The women looked after the agriculture and food gathering. In the spring, they made maple sugar.

Small family groups, which had lived alone during the winter months, gathered together in summer villages.

The women planted corn with crude digging sticks. When harvested, they ground the corn with wooden mortars and pestles.

During the fall, they harvested wild rice in the more southern regions. And they collected nuts, roots, berries, seeds and acorns to supplement their diet.

Technology

The Indians' technology suited their environment and economy. Domed lodges covered with sheets of birchbark were inhabited year around.

Bark from birch and elm trees was also the chief material for containers of all shapes and sizes.

The Indians travelled by birchbark or dugout canoes, snowshoes, tumplines (a kind of harness for carrying heavy loads along a tracking line), and toboggans.

Their tools included bone knives, stone scrapers, wooden mallets and pitch spreaders for canoe making.

The women wore mats and bags from cedar bark or twined them from vegetable fibre.

They made clothing of hides

and furs with bone knives, scrapers and needles.

After European contact, cloth replaced hide, and beads replaced the quilled decorations.

Religion

The Cree and Ojibwe recognized a single, major spiritual force — Manitou or the Great Spirit — neither good nor evil, who was the source of all life.

They believed that plants, animals and the whole environment possessed spiritual power.

In their creation myth, man arrived last and was intimately connected to nature and dependent upon it for survival.

The Ojibwe developed a medicoreligious society. It preserved and transmitted a vast store of plant and herbal lore used to ensure good health and to cure illness.

This society demanded high moral ethics and taught the correct path of life.

Beautiful languages

The Cree and Ojibwe languages have always been noted for their beauty and expressiveness. Today, the languages persist.

Elders, and an increasing number of young people, are recording the many myths and tales traditionally used to instruct children and to guide a person through life.

And, led by its originator Norval Morrisseau, a school of painting from these oral traditions has emerged in Ontario since the mid-1960s.

The Iroquois

In Southwestern Ontario, the Iroquois led a more agrarian life. They lived in villages and cultivated corn and beans.

Their villages were often surrounded by protective palisades because factions frequently warred with each other.

Hunting and fishing supplemented agriculture. When fertile soil and game was finished in an area, they moved the village.

Sophisticated government

The Iroquois are noted for their sophisticated form of government. It was comparable to a league of nations consisting of the Mohawk, Oneida, Onondaga, Cayuga and Seneca.

The Iroquois are also noted for their fine pottery, unusual in Ontario.

False Face Society

A central part of their religion was the False Face Society. Its masked members attended to the sick and ailing.

Largest reserve

Today, the Six Nations Indian Reserve near Brantford has the largest population of any Indian Reserve in Ontario.

European contact

European contact began as early as the 16th century.

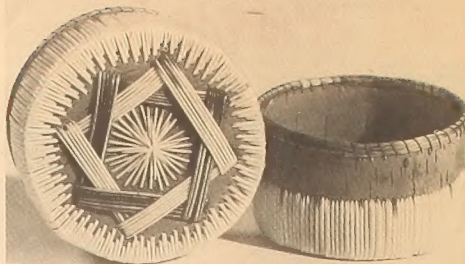


photo courtesy Royal Ontario Museum, Toronto

Birch bark box with porcupine quill decoration.

The Cree and Ojibwe traded furs in exchange for rifles, steel knives and manufactured goods. Inter-tribal warfare became more intense. The Ojibwe moved southward displacing their longtime enemy, the Sioux. They moved eastward and conflicted with the Iroquois.

Bands tended to settle and hunt near trading routes and centres.

From about 1760 to 1820, there was a common Indian-European material culture within the Great Lakes groups. This material culture depended largely upon European supplies.

Relegated to reserves

After 1820, game became scarce.

The new English settlers were more interested in land than furs.

The Cree and Ojibwe were left dependent on European goods but without a trade item with which to get them.

Gradually, the bands passed under treaties and were banished to reserves.

By the mid-19th century, the mission with its school, and a new group of government administrators, teachers and doctors became central to the functioning of the Native communities.

Hunting and trapping had become less profitable. Old ways were being lost. There were few jobs available on each reserve. Gradually, the welfare system as it exists today, extended a firm grip on Indian life.

Historical relationship

From the historical relationship of the European colonizers and their government with the Native people, the Crown or Federal government emerged as the agency responsible for Native people. As a result, Indians have special federal status. They are, in fact, wards of the federal government.

Over a period of time, intermarrying and cultural adaptations occurred. In many cases, it is impossible to make a clear distinction between Indian and non-Indian individuals.

Status and non-status

Nevertheless, Native people in Canada fall into two groups: Status and non-status.

Status Indians are recognized by the Canadian government, registered by the Federal Department of Indian Affairs and covered by the Indian Act. They possess certain rights and are subject to some limitations. The federal Department of Indian Affairs has accepted responsibility only for those persons and bands registered on these lists.

Non-status Indians are those not registered on federal lists. These non-status Indians (and Métis) have no special status with the federal government. They rely on the same agencies as other Canadians for basic services. In Ontario, it is the provincial government.

Possess rights

Most status Indians are members of bands which possess rights to lands held in common (reserves). This is in accordance with treaties between their ancestors and the federal government.

Band councils can be compared to local municipal government.

Today, many bands and treaty organizations are questioning the terms of their treaties. Many are claiming lost reserve land or other natural resources. They are questioning the federal government's management of Indian resources in its capacity as trustee of the Native people.

Friendship Centres

Many non-status Indians and Métis live off reserves in mixed communities throughout the province.

Increasingly, young Native people (both status and non-status) are seeking work in urban centres.

As a result, Indian Friendship Centres have sprung up in 18 cities to help Native people adjust to life in an urban environment.

There is also a province-wide Ontario Métis and Non-Status Indian Association. It has member locals throughout the province which serve non-status and Métis communities.



A tumpine